says Butler, expressing the view of every sober thinker. But the reflecting mind follows up this admission by the inquiry. Why is it not perfect ? Care must be taken, lest the acknowledgment that the world is not perfect land us in the conclusion that Gocl is not perfect.* The one element of imperfection in this world is the character of man. We have already referred to the grounds on which we can vindicate (while we do not profess to explain) the existence of sin, under the government of a God who rales his responsible creatures by moral influences which do not interfere with the freedom of the will. But whatever may be the solution of the difficulty which proceeds from the existence of moral evil, we hold it to be of great moment to establish the doctrine that this world is perfect considered in reference to those who dwell in it. There may be a difference of opinion as to whether a satisfactory explanation can be given of the origin of evil, or whether there can he any other than the one already hinted at; but moral evil being supposed to exist, it is of the last importance to show that the other apparent evils flow from it,—" After it, the permission of sin/' says Leibnitz, " is justified, the other evil in its train presents no difficulty, and we are now entitled to resort to the evil of sin to give o reason for the evil of pain."f Moral evil being presupposed, it may now be shown that physical evil in no way reflects on the character of God. There are perverted minds who may not think the government of God perfect because it ordains pair and sorrow, and provides restraints and penalties; but if the} follow out their principles, they must conclude that God lB no> perfect. With the proofs so abundant of the perfection of God in respect of all other departments of MB works, it becomes in to inquire whether his government be not perfect'in respect ak< of the appointment of suffering arid punishment.

In the simple and single parts of God's works, whether ia th- mineral or animal or vegetable kingdoms, we never discover ; mean without an end There is a use, for instance, for over nerve and muscle, every bone and joint, of the animal frame Physiologists all proceed on the principle that there is nothinj unnecessary in the organization of plants and animals; and th careful investigation of parts which seemed ustleHS led Ouvic

* See Hume's Dialogues on Natural Religion, where this oonoluuion IB drawn,
f Essays on the Goodness of (jud, p. iii. § 205,